



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

From the New York Evangelist.

VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

Continued from page 412.

It would not certainly follow, because christianity has made so great progress in New York during the last four years, that therefore infidelity has made none. It is a supposable case, that while the efforts of unbelievers have roused christians to unwonted exertions attended with a corresponding success in enlisting supporters, the other side may have been all the time gathering strength also. In that case, it should have gone on enlarging the number of its professed adherents, and multiplying the means of extending its influence. It should also be exhibiting the traces of its reforming power, in modifying and improving our institutions, our schools, our houses of refuge, our alms houses, our prisons, our courts of justice, our legislative assemblies. Its newspapers and other periodicals should be multiplied, their circulation increased, and their intellectual character and interest improved. Its places of public discussion and instruction should be proportioned in number to the growing thousands that swell its ranks; and their assemblies should be crowded with listening multitudes. And the pioneer in this work of infidel regeneration should find himself surrounded and sustained by a large number of devoted coadjutors, zealously carrying out in detail the magnificent plans of improvement, which their leaders had sketched out. A hundred educated men (or women) should every week hold forth in strains of moving eloquence, urging their hearers to diligence in the great cause. A thousand active young men should go round to the streets, and lanes and cellars, inviting the children of the poor and profligate to some of their schools for gratuitous instruction. Three thousand zealous infidels should have our city divided into districts, to visit monthly every family with a tract and personal conversation, urging every one to a diligent practice of the transforming principles of Atheism. How are the facts?

According to the best of our recollection, Frances Wright left the country about two years ago. She had for some months, been absent from the city a considerable time, and visited Neshoba, and taken her colored subjects thence to Hayti, where it was reported that she obtained some commercial advantages through the favor of President Boyer, from which she realized a considerable amount of money. We heard nothing more of her in the character of a reformer; but about a year ago it was announced in the papers that she was married, at Paris, to a French gentleman, and that *Madame D. and the child* were well.

The force of public sentiment was never more powerfully demonstrated, than when such a determined assailant was compelled to submit to those established laws of social life, which she had unsparingly denounced as oppressive and unjust.

In the winter of 1829-30 the career of our reformers received another severe check, in the destruction of their political schemes. The first blow was struck in the New York Typographical Society. Robert Dale Owen had made the presentation of some trifling typographical curiosity the pretext for proposing a correspondence and co-operation with the sons of Franklin, one of the most influential bodies of men in the city. The subject was referred to a committee, who presented a Report, which for consistence and completeness, may be safely equalled to any document of the kind that was ever published. Those of our "Working men" who wish not only to receive what they earn, but to take care of it, and bring up their own children with it, were roused by the desperate sentiments avowed in the resolutions of the Agrarian party, and came forward with such a show of strength, as completely dissipated the delusive hope of bringing New York into the hands of men who hold property as well as marriage to be a usurpation, and consider the rich and the poor as natural enemies.

Another circumstance soon occurred, which was singularly turned against our reformers. We allude to the famous "Magdalen Report." A conjectural estimate was presented in that document, in which it was supposed that there were probably 10,000 unchaste women in New York. This attempt to rescue abandoned women from their wretchedness, was a work of christian benevolence; and the actors in it were mostly well known as the bold and devoted promoters of every energetic movement for promoting christianity. And as a considerable current of public censure was beginning to set against the authors of the Report, for publishing what was deemed so exaggerated a picture of the morals of our city, the temptation was too strong to be resisted, to embrace the opportunity for inflaming public indignation against these obnoxious christians. Accordingly public meetings were held, at which several infidel lecturers took active parts denouncing the report as a libel upon the city, and threatening its authors with deserved vengeance from an injured and insulted people. All this, to be sure, passed off in talk. But as people grew cool, many could not avoid the reflection, that if the estimate in the Magdalen Report were true, it only showed that Frances Wright's principles respecting the obligations of marriage, were already carried into practice by 10,000 of her sex, and of course by a still larger number of the other. But then if it is a foul slander to charge the community with practicing on these principles, how ought the community to look upon the propagators of these principles?

We cannot detail the bearings which the Revival of Religion in the beginning of the year 1831 had upon the infidel interest. The same necessity of being brief, obliges us to be content with merely alluding to a correspondence which was carried on in the columns of the Free Enquirer, between Robert Dale Owen and Origen Batehleder, on the being of God, and the authenticity of Scripture. About the close of the year

1831, Robert Dale Owen, left the paper in the hands of Amos Gilbert, formerly, we believe, (and perhaps now,) a Hicksite Quaker; and himself visited the property in the hands of the family, in Indiana. Writing from New Harmony, Jan. 7, 1832, he says:

"I dare say many of our friends are anxious to know what is going on in New Harmony; that spot to which formerly the eyes of all advocates of co-operation were so eagerly turned, and the history and present condition of which is thrown at our heads by the scoffers at social reform, as an unanswerable reply to every thing that may be said touching the mischief produced to society by the present system of individual competition and commercial rivalry."

He then proceeds to state, that the system of "co-operation," by which they meant a sort of community of goods, was entirely laid aside, and that the residents were attending to their own several interests, just as in the rest of the world. And he avows his full conviction that this "western region of cheap lands and rich forests," is not the place for an experiment to test the practicability of such a system. The evils of competition are not yet sufficiently oppressive to make men willing to give up the privilege and freedom of individual industry and enterprise, for "the quiet, regulated happiness of a co-operative society." He seems to intimate, that a "community of interest, in a society, the members of which should all be honest, amiable and enlightened," would be the happiest state of existence.—We have in Acts ii. 44, 45; and iv. 34, a beautiful exemplification of this, carried just as far as it is either practicable or desirable, that is during a temporary necessity, and under the fresh excitement of a great common object. He admits, what we desire free born Americans would ever bear in mind, when anti-christian reformers seek to dazzle their eyes with the splendid bubble of "community," that "there must be more of what in one sense may be termed *restraint*, in a co-operative community, than in individual society." And therefore he says,

"Unless we are to believe, (as I do firmly believe,) that the social advantages in an enlightened community, would outweigh this sacrifice of individual fancy—say even of individual inclination—we are better as we are. Where the members of the co-operative society allow whims and jealousies to govern them, no social advantages can make up for the tyranny of an ignorant public opinion; and therefore we are far happier in individual society, until we can find truly enlightened and unprejudiced associates."

"I think, therefore, that whatever progress is made here [at New Harmony,] will be made, for many years to come, under the individual system of small landed proprietors. They will gradually see the advantage of combining their means for certain definite objects; to establish for instance, a good school, a public library and reading room, public lectures on scientific subjects, &c. But for the more intimate and comprehensive measures of co-operation—the breaking of domestic households, and the abandonment of private property, I doubt whether in this generation and this country men are prepared for it."

Some of our readers will remember that Robert Owen, (the father of Robert Dale Owen,) when he was in this country seeking to propagate his principles of moral reform without religion, gave as his reason for transferring his operations from New Lanark to New Harmony, that in Scotland, society was too strongly fixed in prejudice and habit, to avail itself of his discoveries. Baffled there, and now baffled here, we know not where he will next try his schemes, unless he imitates our christian zealots, by establishing a mission among the savages of the wilderness, on the North West coast, or in the newly discovered regions of Central Africa. We are surprised that so acute and philosophical a mind as that of Robert Dale Owen, should

not perceive that the evils he wishes to counteract in the system, do not spring from "competition," as it exists in an enlightened and moral people, under the government of equal laws, but from the combined operation of licentiousness and ignorance, with a burdensome taxation to support a profligate aristocracy. If he had allowed his native sense to come in free contact, in this country, chiefly with that class of our citizens who are moral enough to take care of themselves, he would have found it a favorite maxim, that *Competition is the life of business*. And we think, if he will look at the workings of his own mind, and place himself by supposition, for a little while, in the character of a follower, instead of a leader, so far from considering regulation and restraint the perfection of society, he will adopt the more rational theory, that the least restraint compatible with public peace and public defence, is the *best ideal* of social life.

Thus, little cheered by the success of the great Western experiment for superceding christianity as a means of human amelioration, he returned to New York in the spring. The condition in which he found his prospects of reform in this city may be gathered from what follows. In the height of their prosperity, the "Free Enquirers" had purchased a building in the upper part of the city, which had formerly been occupied as a place of worship by a Baptist church, that had starved to death upon antinomianism. This house was decorated with a new front, and named the "HALL OF SCIENCE." Here their meetings were held, from week to week, lectures given upon knowledge, debates maintained on all the subjects of "Free Enquiry," &c. We believe a "Sunday school" was commenced, and well recollect the enthusiasm once evinced by a well dressed and polished fellow traveler in a stage, in detailing Frances Wright's mode of instructing children to read; a mode familiar enough to the infant schools which christian philanthropy has so multiplied, but our companion had never witnessed it until it presented itself as a new discovery, for which the world was indebted to the superior intelligence and charity of unbelievers.

Upon Robert Dale Owen's return from his Western tour, however, in the spring of this year, an enterprising brother of the Protestant Methodist church soon found that the "Hall of Science" was "to let" or "for sale." And he soon succeeded in making a bargain for it, which restored its walls to their original purpose, of proclaiming the heaven-inspired gospel, as the only adequate remedy for the evils of our social system. And about the same time it was publicly announced that Robert Dale Owen had followed the example of his associate, Frances Wright, in yielding to the institutions of society, as at present constituted. In other words, he was married. Soon after he embarked with his wife for England, leaving the Free Enquirer still in charge of Amos Gilbert. The extent of the views which he was led to entertain, respecting the success and prospects of the enterprise in which he had been embarked, was not, however, at this time, fully developed. This we learn from subsequent disclosures.—But we must reserve the further continuance of this sketch, till our next publication.

(To be continued.)

THE MISSIONARY SPIRIT.

To the Editors of the New York Observer.—The letter, from which I send you an extract, was written to me some months since, by a young gentleman in one of our Theological Seminaries. A strong desire has been expressed by some individuals who have heard the letter read, to see it in print. If you judge as they do, that the publication of it, will subserve the cause of Christ, you will confer a favor on some friends of missions by inserting it in your paper. I take the liberty to state, that the writer of the letter is wholly inde-

pendent in his worldly circumstances, and might if he chose, enjoy the world, to as great an extent, as any other young man. Respectfully yours, L. S.

Conn. Nov. 8th, 1832.

In reply to a question on the subject, he observes;

"Yes, Sir, I rejoice to tell you, that a merciful God is, by his providence, preparing the way for me to enjoy the privilege of becoming a herald of the Cross. The path of duty to this hour has seemed very clear, and, especially since I came to the resolution, that if God would favor me, I would serve Him in this way. It is now nine or ten months, since with much prayer, some fasting, mature deliberation, (as I hope) and a looking at the subject in all its bearings, that I came to this resolve. It was impressed on my mind, that I ought at all events, to come to the point of giving myself wholly up to my Redeemer, and of being willing to go where he should send me. I humbly hope, that my heart was brought to that point, and then, in view of the wants of a lost world, the great harvest, the few laborers, he seemed to say, go into the ministry, and then to the heathen. Obstacles have been in my way, but they have, in a wonderful manner, been leveled. Some had advised me to put off the decision, but the call of Providence seemed so loud, and the advantages of deciding early so important, and the question of duty withal so easy to be settled, that I felt it to be like Jonah's fleeing from the presence of the Lord, to delay it longer. I kept it for some time, a secret within my own breast, but as time past along, my heart grew warmer on this all absorbing theme. Providence seemed to smile upon me, and to give me those qualifications, or the faculty of obtaining them, which I had before thought were not in me, in the least degree. I would here add, that the field of missions, as a probable field of my future labors, had been often before me, during my whole college course. So far from repenting of my resolve, I look back to it, as the happiest moment of my life, and have great reason to bless God, that he put within me the heart to say, *Here Lord I am*, for I cannot believe it was a determination of my own making. "Other sheep," saith Christ, "I have, which are not of this fold, them also must I bring." Somebody must be his instrument in bringing them back, and while the talented, the bold, and qualified men refuse to go on this errand of love, and stay in this land of peace and plenty, delightful is his privilege, who, though he may not be so well qualified as others, can yet be a co-worker with his Saviour, who will also bring them, that thus there may be one fold and one shepherd.

My arrangements for the future, farther than may be gathered from what I have said, are not definitely fixed upon. I expect to go through my preparatory course of study, and then go to what part of the heathen world Providence directs. I wish not to go to this or that region merely because it is my inclination, but because my Heavenly Father sends me thither, and because I can most glorify him there. I have no doubt but that there will be a remarkable opening in pagan lands, even more remarkable than they are at present, in the course of a year or two. How easy will it be for him, who turneth the hearts of men, as the rivers of waters are turned, to break down the dark systems of idolatry in Eastern Asia, and cause a far more glorious reformation than has occurred at the Sandwich Islands. How easy for God to pour out a spirit of prayer and benevolent effort on his children, and thus cause at once the sower and the reaper to rejoice together over converted millions. I have thus, sir, told you my designs. I long to see the day when our churches will wake up to our duty here, and if going myself to the heathen, will in the least affect this object, and contributing all the Lord has given me, will promote the good work, I am ready to do it."

LIBERIA.

[From the African Repository.]

EXTRACT FROM DR. TODSEN'S LETTER.

CALDWELL, Sept. 5, 1832.

A sense of duty, notwithstanding my very serious illness, induces me, at least, to attempt making a brief statement of the present situation of the emigrants by the Jupiter, and of others under my care, since my arrival in the Colony. Of the 153 emigrants of the Jupiter's expedition, who were sent to Caldwell under my care, four died within ten days after their arrival, not of a fever, but in consequence of measles, with which they were seized at Norfolk, and their extremely imprudent exposure to the rains when approaching the coast of Africa.

The rest of these last emigrants have all passed safely through the first period, or first attack of the fever; and what may be truly called a phenomenon, till now not witnessed in the Colony, is the cheering fact, that out of the family of the Harriases, nineteen in number, who came, all, from the Blue Ridge Mountain, in Virginia, not a single person died. Such a degree of success, at a time when I was scarcely able to visit them once in two days, shows what a well contrived system, when pursued by faithful nurses, well trained for the purpose, may effect. Of the previous emigrants, three aged persons and one child died. The distance at which these persons resided from Caldwell, and the rainy season, precluded the possibility of affording them assistance.

LETTERS FROM COLONISTS.

The following extracts show how the settlers in Liberia estimate their advantages. No intelligence from the Colony has ever delighted us more than the honest but simple testimony here recorded. The writers of the letters from which these extracts are made, were favorite servants of Miss Christian and Miss Judith B. Blackburne, near Shepledstown, Virginia. Eliza Hatter had received much instruction from her mistress before her emigration, and is a woman of excellent character.

EXTRACT FROM ELIZA HATTER'S LETTER TO HER SISTER.

"I never was better satisfied in my life, if I had only my dear relations and friends with me. We enjoy the same liberty here our masters and mistresses do in America. I am so well pleased with my situation, I would not exchange it for all America. You need not be afraid to come; every one has to see trouble and inconvenience at first in a new country: I have seen almost as much trouble as any person, and I know I am satisfied. I got a great deal of work to do. I keep a girl ten years old, for her victuals and clothes; I have taught her to read and sew, and she assists me in cooking and cleaning. I have coffee in my lot, a good many other trees, and the guava, which makes nice sweetmeats. If I only had you and your family, mother and her family, and if my dear husband was returned, I should be as happy as the day is long. My husband left me, in the Packet Richmond, the last of December; he went out as steward. I suppose you have heard before this of Mrs. Green's death; she lived only two weeks after the birth of her little boys; one died the same day, the other is three months old."

EXTRACTS FROM MRS. ELIZA HATTER'S LETTER TO HER FORMER MISTRESS.

JULY 12, 1832.

Dear Mistress,—You know not what pleasure it gives me to receive a letter from you—and such kind affectionate letters. My dear friend, how shall I ever return your kindness? You write to know what sort

of a house we have. Our house has one front room, a shed room, and one above stairs. When Mr. Hatter returns, he intends to build a stone house. Our lot is in a very pretty part of the town, and I have a great many pretty trees growing in it. I send you, by Mr. Hatter, some tortoise shell and a little ivory tooth; and some shells to Miss — and —. Give my love to them, and tell them I wish they had such a sweet beach to take their morning and evening walks on, as we have here. My dear mistress, you do not know how thankful I am to you for buying my husband.— You desire me to write my own letter, and I am afraid you will not be able to read it. We have two Baptist churches; Mr. Teague has now a church of his own.

EXTRACT FROM MR. ANDREW GREEN'S LETTER, TO THE SAME.

Dear Mistress,—I embrace this opportunity to inform you that my wife is dead. She died on the last of April; she laid sick ten days. She had twins; one of them died on the same day, the other is still living. I was much interested while she was laying sick, thinking about when she was to depart; she was rejoicing and shouting to God, which gave me great satisfaction. I have built me a log house, and added a frame one to it; I am preparing to build me a stone house. I have some African gold, that I wish to make you a present of. One hogsheaf of tobacco is worth \$300 at this place. I go sometimes to Governor Meehlin, and talk with him about the best way to get my living; and to Mr. Devany, and other gentlemen that have been here longer than I have. It gives me great satisfaction, that every thing I do is for myself and my children. I would not give the enjoyment I have had since I have been in Africa, for all I have seen in America. I have set out all kinds of fruit trees that are in Africa. As soon as my coffee trees bear I will send you some. We have preaching every Sunday, and prayer meeting every night through the week. Many of the recaptured Africans come to be baptized, and we expect more shortly—they appear to be more diligent than the Americans. My love, to —; tell her I am glad to hear she is thinking about God. Tell —, if she was to come out here, she would never want to go to America to stay again. Tell Mrs. Muse's people if they come out here, they will not want to go to America again. My son George Washington, is spelling in three syllables, and reading in the new American Spelling-book, words of one syllable. I think Monrovia will become a fine good place in course of a few years. The people are building every day. We have had war since we have been here, with the natives. The first day we started we marched to St. Paul's; the next day we marched to King Brumley's town, and took it. We lost only one man.

EMBARKATION OF MR. DIELL

We learn from the Norwich Courier that Rev. Mr. Diell with his wife, Rev. Messrs. Lowell Smith and Benjamin Parker, missionaries, and Mr. Fuller, a printer, embarked at New London on Monday, Nov. 19, in the ship Mentor, for the Sandwich Island. The Courier says,

The ship takes out a frame and materials for erecting a seaman's chapel, which will be so constructed as to afford comfortable rooms for the accommodation of the chaplain and his family—the whole to be under one roof. Mr. Burnham, an experienced mechanic, also goes out in the ship, to superintend the erection of the chapel, and the captain of the ship takes his wife with him; and perhaps not the least interesting among the passengers is a native of the Sandwich Is-

lands, who wandered away some years since, "not knowing whither he went," and who by kind providence was directed to this country, where he has been enabled to obtain a very good education, together with a knowledge of the house carpenter's trade and what is much better, he is decidedly and consistently pious and now returns to his native shores, where he will be employed, first in assisting to erect the chapel, and after that in civilizing and christianizing his countrymen—depending upon his trade as a carpenter for the means of obtaining a livelihood.

Mr. Diell's undertaking, as chaplain for American seamen, derives its chief interest from the number of our people engaged in the Whaling business in the Pacific. Concerning this the Courier says,

The whaling business is constantly increasing in value, and now forms no inconsiderable part of the whole tonnage of this country—and vast as it is, it by no means keeps pace with the increased consumption and demand for oil. It has been estimated that the annual increase is equal to fifty thousands barrels; and when it is recollected that this quantity would require nearly forty ships, which must be absent about 30 months, we may be enabled to form some estimate of the great importance of this branch of commerce. As a nursery for hardy and skillful seamen it is wholly unrivaled. In this point of view, therefore, the establishment of this mission is invaluable. All the towns engaged in taking the whale ought liberally and cheerfully to contribute for its support.

[From the Spirit of the Pilgrims.]

DR. BEECHER'S THIRD LETTER TO DR. WOODS.

Dear Brother,—The cares of a removal must suspend my part of our correspondence, till my establishment in Cincinnati. It is my purpose then to resume it. I am thankful that our fraternal efforts receive so extensively the approbation of good men, who desire the purity and peace of the church; and every day of my life, I shall have pleasure in the recollection, that supposed differences, which might have arrayed our influence in opposition to each other, have, by timely explanation, so far disappeared, as to present no obstacle to our mutual confidence and affectionate co-operation. Shades of difference, as we proceed in our discussions, we shall probably discover; but none, I trust, of such vital consequences as to occasion solicitude to ourselves or others.

That the subject of our correspondence may not wholly disappear from the public view during this interval, I beg your acceptance of my sermon, soon to be printed, on "Dependence and Free-agency;" which, being one of the topics lying within the range of our proposed discussion, may furnish occasion for such remarks on that subject as you may think proper to make.

And now my dear brother, in taking leave of you and beloved New England, it affords me great pleasure to reflect upon the candor and courtesy and kindness and Christian affection, which have marked your every movement towards me in our frequent and extended communications, written and oral. The Lord grant that our highest hopes may be more than realized in the peace and prosperity of those churches, which Satan would divide, but which God, I trust, will preserve, and render strong for himself.

I am, yours, affectionately,

LYMAN BEECHER.

New York, Oct. 12, 1832.

From the Connecticut Observer.

LOTTERY CORRESPONDENCE.

Haddam, Nov. 18, 1832.

Mr. Hooker.—A few weeks ago, I reported to you, as a warning to youth, a case of lottery mania in this town; giving my name simply as a voucher to its truth. Since then, I have been presented, through the mail, with three lottery tickets, issued by ———, of Hartford, the firm which came upon the young man here with the claim of one thousand and fifty dollars; but as I could not conscientiously retain them, I at once returned them, with my reasons for so doing.—Should the publication of those reasons aid you in your efforts to save our young men from the powerful combinations of the lottery office, the dramshop, the theatre, and the house of death, you are at liberty to insert them in your paper. Yours, &c.

J. MARSH.

Messrs. ———.—I yesterday took from the post-office a letter, mailed at Hartford, containing three Lottery tickets, issued by you, and designed, I suppose, as a present to me. I have examined all their golden promises; but have concluded not to harbor them; and, therefore, not knowing from whom they came, herewith return them to you.

1. Because I view the whole lottery system as a legalized system of gambling—piracy upon human industry and human happiness. Under false pretences of presenting a great chance to make money, it allures the poor, the ignorant, the idle and the desperate to squander the little they may have; engenders superstition, idleness, dishonesty and all the feverish excitement of the gambler; impoverishes and ruins thousands to enrich a few, and, next to the slave trade and the traffic in ardent spirits, does more than any other traffic, to break up the peace of families; paralyze the industry, and demoralize the feelings and habits of mankind. God forbid, therefore, that I should have any of its gains.

2. Because I view the tickets as worthless trash,—offering, as did the great tempter to evil all the kingdoms of the world, while he had not a foot to bestow. If I am correctly informed, there are, in a sixty-six number combination lottery, more than forty-five thousand chances against drawing the highest prize; and the man who holds a ticket in such a lottery or in a 36 number permutation lottery, seven days before the drawing, stands 18 chances to die before the lottery draws, to one to draw the capital prize,—and, moreover, by the present mode of managing and drawing, calculation can be made before hand, with great certainty, what tickets will draw the prizes; so that the prizes can be cast, just where the cupidity and selfishness of the managers and drawers shall choose. So that if I wished for the gains of ungodliness, I must look upon the tickets as good for nothing,—yea of their father the devil, speaking lies.

4. Because I wish not to be a partaker of other men's sins. There are sins in the lottery business of a high and aggravated character. True, it is legalized; but that does not make it right, even when legally conducted. The sale of ardent spirits is legalized, and good men have been engaged in it; yet the voice of an awakened and indignant public, says it is wrong. And should a Legislature license a man to sell poisoned flour, still the business would be wrong; nor would the payment of five dollars or even an hundred comfort the vender, as he should see dead bodies thickening around him. Lotteries, in my view, are an unlawful and irreligious use of the lot; and, though legalized, are often sustained by a system of fraud.—Says Mr. Anthony H. Schuyler, in his Lottery Herald of July 13, 1831—"There are many vendors of lottery tickets in this city (New York) who are in the habit of publishing a long fictitious list of prizes, said to be sold

by them, when not one of the hundred advertised were sold in this city. The object of this is to prevail on strangers to apply to them as lucky offices;"—adding with great consistency, "There is no place like Schuyler's for REAL GREAT LUCK." Thus men are allured by falsehood to buy; and, to what extent concealment of the real character of lotteries is practised, by a variety of figures and combination numbers, making a perfect riddle;—how the lottery is held up to view as affording an equal chance to all purchasers, and the heathen goddess fortune is invoked, while the permutation system is susceptible of accurate calculation;—how, while a splendid list of prizes is published, the number of blanks and the number of tickets is carefully concealed, so that the buyer has no means of ascertaining whether he part with his money at 30, 70 or 100 per cent;—how far it is a fact, that were one man to purchase, in some lotteries, all the tickets and draw all the prizes, he would yet lose from one to two hundred thousand dollars;—to what extent the poor and ignorant, the persons who most frequent the offices, are cheated out of their prizes in whole or in part;—and how it is, that a vast number of persons, managers, agents and vendors are sustained and enabled to hold the most costly stands in all our cities and towns, I pretend not to say; it is best known to others. Say a Committee of the Legislature of Maine, appointed to report on a lottery granted to raise for a Canal 50,000 dollars, in which the managers had received from the public for tickets, 1,200,000 dollars,—"The Combination system, now practiced in the drawing of lotteries, your Committee believe to be so intricate, that it is impossible to be understood by the most intelligent men in the community. Since its introduction, the lottery has been much less productive (i. e. to the state.) A lottery is at best but a legalized system of gambling. All classes crowd around the reputed temple of fortune—elated with hope, but to be depressed by disappointment. With the vain hope of gaining the highest prize and fortune, the buyer of tickets does not consider that his chance is no more than one to 35,080. Every device to allure the unwary is presented by the vender of tickets, and much of the hard earned money of the poor is lavished and lost in the purchase of them."

An unrighteous business, wickedly conducted, cannot promote the virtue and happiness of the community. In the wake of Lotteries have followed idleness, poverty, dissipation, groans, tears, suicides and murders. Promising youth have been ruined. Cheerful firesides been made desolate. Venerable grey hairs, brought with sorrow to the grave. This kindred spirit of the demon Intemperance, has stalked through our land, ruining alike its favorites with others; and, without one redeeming quality, causing an untold amount of sin and woe. In its sins and the sins of those who support it, I cannot be a partaker, as I should be if I kept your tickets and received spoil. "Wo to him," says God, "that coveth an evil covetousness to his house that he may set his house on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house by cutting off many people and hast sinned against thy soul. For the stone shall cry out of the wall and the beam out of the timber shall answer it."

That you, gentlemen, and all lottery dealers, and all vendors of ardent spirits, may turn from every evil way, become benefactors to mankind, and be saved with an everlasting salvation, is the sincere wish of your obedient servant,

JOHN MARSH.

Of 97 ships cleared from New Bedford, during the last year, 75 were fitted without ardent spirits on board, except a little in the medicine chest—and one without that exception. This is up to the mark. The result will show whether ardent spirits are necessary as medicine.

CHRISTIAN EXPERIENCE.

Messrs. Jocelyn, Darling & Co. propose to publish the Memoirs of the Rev. James Brainerd Taylor, by the late Rev. John Holt-Rice, D. D. of Virginia, and the Rev. Benjamin H. Rice, of New York. We copy from the *Pastors' Journal* the following extracts, in anticipation of the publication of the work, which, we doubt not, our readers will be desirous to procure as soon as issued.

It seems certain from the repeated declarations of our departed brother, that from the time he made a public profession of religion, until the year 1822, he longed for, and with much earnestness sought for clearer manifestations of the Divine favor, and greater conformity to the Divine will. During the summer of 1822, it was his privilege to enjoy the society of some relatives, who, according to his account, were persons of very distinguished zeal and piety. He made much use of their conversation and prayers, as well as of other means for the accomplishment of his object. All his subsequent papers refer to the 23d of April in this year, as the most important era of his life. He then gave himself up to Christ, with a strength of purpose, a depth of feeling, and an unreservedness, of which he had never before been conscious. The following letter was written more than a year afterwards.

"I re-perused with interest a letter received from you of 1819. Among other things contained in it, I found the following. 'It is thought by some persons, that the course of study usually pursued, in the present day, by candidates for the ministry, is calculated to abate the fervor in religion which is so desirable. However this may have appeared to the observation of others, I have not discovered it to be the case in many instances. On the contrary, it is to be hoped that young men, in a course of preparation for the sacred office, grow in grace, as they advance in knowledge. Surely if they do not, they will have occasion to accuse themselves of base ingratitude, and very culpable negligence. That some are thus wofully remiss cannot be doubted. They become, in the course of their education, very different men, with a very different kind of piety, and time must show whether it is better or worse.'

"But thanks, everlasting thanks, to the great Head of the church, that he has not suffered my graces to languish and die. It is to his rich grace that I owe it all. He has done great and wonderful things for me, since I commenced studying for the ministry. Shall I tell you? My tongue could not, much less can my pen express the loving kindness of the Lord to me, who am less than the least of all his mercies. 'Eternity's too short to utter all his praise.' But I may tell you of some of the merciful dealings of the Lord to my soul."

"I have had keener sorrow for indwelling sin, than I ever experienced before conversion. Oh, the distress I have felt on account of pride, envy, love of the world, and other evil passions, which have risen up and disturbed my peace, and separated between God and my soul. But the Lord heard my cries and groans, and was witness to my tears, and my desires for holiness. I pleaded and wrestled with him, and praise to his name! after six long years, I found what I had so long and so earnestly sought. It was on the 23d of April, 1822, when I was on a visit to Connecticut. Memorable day! the time, the place will never, no never be forgotten. I recur to it at this moment, with thankful remembrance—for then, through the great love and power of our Lord, my feet were set on a large place.

"I cannot give you the particulars better than by making an extract from my journal.

"For some days I have been desirous to visit some friends, who are distinguished for fervor of piety, and

remarkable for the happiness which they enjoy in religion. It was my hope that by associating with them and through the aid of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me and 'baptize me with the Holy Ghost.' My cry to him was, 'Seal my soul forever thine.' I lifted up my heart in prayer, that the blessing might descend. I felt that I needed something that I did not possess, there was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had ever been since I professed religion six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—and every thing hostile to holiness and opposed to the Divine will, crucified—that holiness to the Lord might be engraved on my heart, and evermore characterize my conversation. My mind was led to reflect on what would probably be my future situation. It occurred to me, I am hereafter to be a minister of the gospel. But how shall I be able to preach in my present state of mind? I cannot—never! no, never shall I be able to do it with pleasure without great overturnings in my soul. I felt that I needed that for which I was then, and had for a long time been hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture, I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, here, Lord, take me, take my whole soul, and seal me thine: thine now, and thine forever, 'If thou wilt thou canst make me clean.' "There ensued such sensations as I never before experienced—all was calm and tranquil, silent and solemn—and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me, 'twas music in my ear.' He became as King, and took full possession of my heart, and I was enabled to say, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.' Let him, as King of Kings, and Lord of Lords, reign in me, reign without a rival, forever."

"But this is not all. Since that blessed season, I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day; not one, I believe has passed, in which I have not had the witness in myself, that I am born from above. O, the peace which I have had, and the joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation, but I ascribe it all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me—not unto me! I am nothing—Jesus is all, and to his name be the glory! He is the author and finisher of faith. I know, and am fully assured of my acceptance with God, as I can be of my existence; that is if 'love, joy, peace,' are evidences of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my Heavenly Father, and my brethren possess me. Surely I am a miracle of grace—a sinner saved by grace—free grace—sovereign grace—almighty grace. I feel that I love the Lord, because he first loved me; and even now I am favored with the gracious presence of Emanuel. How suitable and delightful is the name—God with us, yes—and formed within us as the hope of glory.

"I find the Scriptures increasingly delightful—I read no book with so much pleasure. It is indeed not a dead letter, but spirit and life. Divinity is stamped

on its pages; and when carried home to the heart, its truths are life and power.

"In closet duties you doubtless find most pleasure. Here I too find the heavenly manna. My soul has had gospel measure in my evening retirement. It is here that the Christian comes at the essence of religion, while he holds intimate communion with heaven, and partakes of joys sublime and substantial, such as the world knoweth not, and the unrenewed never taste. But they are real, they are pure, they are foretastes of good things to come, earnest of future and endless bliss.

"The prospect before me is a pleasant one. I have no anxiety about the future. My only wish is to know what my Heavenly Father will have me to do; I have indeed the ministry in view; I believe that the great Head of the church has called me to prepare for it.—But whether he will count me worthy to put me into it, is not for me to decide. I would not determine. He may see fit to call me hence before I shall have finished my course of study—pleasing thought, if it is his will! With some he has dealt thus, and so taken them from rendering service below, to render a perfect service above. But, whether my life be protracted or shortened, my inquiry is, 'Lord what wilt thou have me to do?' Speak, Lord, for thy servant heareth; I am not my own keeper, neither would I be at my own disposal. 'Godliness with contentment is great gain.' I trust that I have won this prize; pray that I may keep, and finish my course with joy."

The following incident exhibits the power of piety to sustain the soul in times of trial.

"Having spent a week in —, I embarked on board the S——, Capt. Whittlesey, anticipating a pleasant passage—I have no doubt of its being a profitable one; for it was trying to the faith of God's children, and alarming to the wicked. Our company consisted of the captain, two hands, four passengers, two children and myself. We had proceeded about twenty miles, when the wind increased and blew violently. It was in the midst of the gale our boom unshipped, and left us in a perilous condition. The prospect was that we should be capsized and swallowed up in the waves. All above us was terrific—the billows dashed, the sea roared, the winds and the hail rattled. All below was solemn—we thought on awful subjects, death—a watery grave—the bar of God—heaven—hell.

The captain, I believe to be a godly man; one more on board, besides myself, had a hope which was an anchor to the soul. The rest were unreconciled to God. Alas! their prospect was despair. I thought indeed that I was nearer to my heavenly home than my father's house; it seemed that there was but a step betwixt me and death. But in the midst of the alarm, God was with me to allay all turbulence within. I looked to him for a promise, and he graciously gave me this, 'Fear not, I am with thee.' It was sweet to my taste, and made me strong while I lay in my birth resolving it in my mind, and calmly waiting the issue, not knowing but the next surge would enter and fill the cabin, and end my life.

"A young lady, one of those that experienced religion at Saybrook, while I was there, was quite composed; but another—Oh, how different! Oh, her apparent penitence! her cries for mercy! her weeping eyes! in the respect of death and damnation. To me she came for help, but not to myself, to Christ I directed her. Alas! the infants of mortals to put off preparation for eternity till the hour of danger.—But thanks to the Lord for deliverance. His arm was stretched for our relief. We were soon moored, and rode out the gale in safety."

(Concluded in our next.)

A GLORIOUS VICTORY.

Achieved by the Honorable Lewis Cass, leader of the Army of the United States, over his Inflammable Majesty, Run; the Great Captain Brandy; and Colonel Whisky, leading the whole ragamuffin army of gin, grog and bitters; by which thousands of lives will be saved to our country.

Head Quarters of the Army.

ADJUTANT GENERAL'S OFFICE,
Washington, Nov. 5th, 1832.

The General-in-chief has received from the War Department the subjoined regulation, which is published for the information and government of the Army, and all others interested.

WAR DEPARTMENT, Nov. 2d, 1832.

"1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of the ration, nor shall any commutation in money therefor be paid to them.

"2. No ardent spirits will be introduced into any fort, camp or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

"Under the authority vested in the President by the 8th section of the act of Congress of April 13th, 1819, the following changes will be made in the ration issued to the Army.

"3. As a substitute for the ardent spirits issued previously to the adoption of the General Regulation in November 30th, 1830, and for commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations. And at those posts where the troops may prefer it, ten pounds of rice may be issued to every one hundred rations, in lieu of the eight quarts of beans allowed by the existing regulations.

"These regulations will not extend to the cases provided for by the act of Congress of March 2d, 1819, entitled 'An act to regulate the pay of the Army when employed on fatigue,' in which no discretionary authority is vested in the President, nor to the necessary supplies for the Hospital department of the Army.

LEWIS CASS."

R. JONES, Adj. Gen.

Such a victory as this the Ex-Secretary of War, EATON, did not deem possible; but CASS is more of a General than his predecessor; and deserves to be crowned with the laurels of victory.

This is indeed a REFORM, by the Jackson administration, new in the tactics of armies, and worthy of one of the brightest pages in the biography of the General, and in the history of our country.

Genuine Liberty.—The Archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote of him will not be read without interest—"My Lord," said a person to him one day, "here is a poor woman come to ask charity, what do you wish me to do for her?" "How old is she?" "Seventy." "Is she in great distress?" "She says so." "She must be relieved; give her 25 francs." "Twenty five francs! my Lord, it is too much, especially as she is a Jewess." "A Jewess!" "Yes, my Lord." "Oh, that makes a difference. Give her 50 francs, and thank her for coming."

RELIGIOUS INTELLIGENCER.

NEW HAVEN, DECEMBER 8, 1832.

DIED—In this city, on Saturday, Dec. 1st, Mrs. LYDIA B. WHITING, wife of the Editor of the Religious Intelligencer, aged 47.

Mrs. Whiting has endured, for the last four years, much bodily suffering and severe trials, with Christian resignation and patience. She often remarked that this period had been the best part of her life. It was to her the furnace of affliction, in which she was refined and purified for heaven. She died as she had lived for many years, a firm believer in the Lord Jesus Christ; and He did not forsake her in the hour of death.

"Death! great proprietor of all! 'tis thine
To tread out empires, and to quench the stars,
The sun himself by thy permission shines,
And, one day, thou shalt pluck him from his sphere.
Amidst such mighty plunder, why exhaust
Thy partial quiver on a mark so mean?
Why thy peculiar rancour wreck'd on me?
Insatiate archer! could not one suffice?
Thy shaft flew thrice, and thrice my peace was slain;
And thrice, ere ere thrice you saw had changed his course."

LETTER FROM MR. TEMPLE.

We have been permitted to publish the following extract of a letter received by a young gentleman in Yale College, from the Rev. Mr. Temple, American missionary at Malta.

MALTA, AUGUST 20, 1832.

My dear young friend,—Your letter of last November reached me only a few weeks ago, after taking a very long and circuitous route in the Levant. It had lost, however, none of its interest by the long voyage which it had made.

I sincerely rejoice to learn that the subject of missions among the unevangelised, finds so many friends among your companions at college. It would give me pleasure to know that within the walls of every college in our favored Republic, the number of those who bend their best affections and thoughts to this momentous subject is annually increased, as the power of religion becomes more and more felt through the progress of revivals from one end of the country to the other. The longer I live, and the more I become acquainted with the ambition of the world, so much the more do I feel the conviction sinking in to my heart that the cause of Christian missions, conducted on Christian principles, is an enterprise in which the glory of God and the best interests of men are more intimately and deeply concerned than in any other in which human agency is felt. The difference in mental and moral cultivation, and especially in moral principle, between a community enlightened by the gospel and one that is not so enlightened, is much greater than any one can imagine who has not had opportunity to be acquainted with both. Cowper did not say without reason, "he is a freeman whom the truth makes free and all are slaves beside." Nothing but the truth as it is revealed to us in the Bible, ever did or ever can elevate man to that noble freedom for which they were created. All the people in these countries, where either the Mahomedan imposture or a deeply corrupted christianity prevails, are in a state of the most pitiable degradation and bondage. I say all, for I have met with none who were not in such a state, though there are now a few who begin to feel after something better. I see reason, however, to believe the tide is turning in all ecclesiastical and political affairs in these countries. A new state of things is already begun, and I trust that every succeeding year will witness progressive improvements. It is rather difficult, however, to foresee or foretell what may happen, where those elements of mischief, ignorance, and prejudice and supersti-

tion, and tyranny are so abundant as they are in this part of the world.

The diffusion of Scriptural christian knowledge is, I am persuaded, the only remedy that can be applied in subduing the evils which have spread like a fearful inundation over the whole surface of these most ancient and celebrated portions of the world. I should rejoice to know that hundreds, nay, thousands of the sons of my native country, with the best education that can be secured in our literary and theological institutions, and with hearts constrained by the love of Christ, are preparing to take their stations, through all the length and breadth of that dark territory, which still feels the chains and the tyranny of the God of this world! How is it that in the progress of 1800 years, christianity, which is destined to extend its empire over the whole world, has made so small an advance towards this glorious destination? Should its advance in future be measured by the past, it seems as if a period longer than from the creation till now must elapse before the dominion of our glorified Lord can literally be "from sea to sea, and from the river to the ends of the earth." An immense multitude must run to and fro, and knowledge must be immeasurably increased, beyond any thing known at present in the world, before this stupendous event, which the Bible predicts can be witnessed. A host of pious, well educated, and thoroughly disciplined young men from our beloved country and from other christian countries, must extend their views and their effective benevolence very far beyond the utmost bounds of the everlasting hills of their native land: they must go to the most distant parts of the globe, and to the isles of the sea that are afar off, and there shine as lights, holding forth the word of truth. They must in this manner prepare the way of the Lord.

Popery, in all the countries around this sea, is constantly, and I believe I might add, rapidly losing ground; but as the Bible is almost unknown to the mass of the population, infidelity covers the ground which popery has left or lost. Which of them entails the greater curse, it were perhaps difficult to decide. The latter has one advantage, and not a small one, over the former; viz. that it is open to inquiry and conviction, while the other, covered by the impenetrable shield of infallibility, is beyond the reach of argument or reason, and, of course of conviction.

Both of them, however, are I trust, at no very distant day are to be banished into the land of forgetfulness before the all pervading influence of the Bible. This precious book, in spite of papal anathemas and prohibitions, and various other impediments, is finding its way in many directions, where it was unknown only a few years ago, and we trust that God in his good providence will soon give it free course in every papal country, and in all other countries.—Pray have the goodness to tender to the Missionary Society of Yale College, my very kind regards and best wishes, and believe me to be my dear young friend, very truly yours,

D. TEMPLE.

[For the Religious Intelligencer.]

RELIGIOUS DECLENSION.—No. IV.

"I have somewhat against thee because thou hast left thy first love."—Rev. ii. 4.

Another mark of religious declension is a lessening of interest in the Sabbath.

The christian in his first love considers "the sabbath a delight, holy of the Lord, honorable." Looking forward to the day with deep interest and delight, as the feast day of his soul, when he is refreshed by its privileges as with marrow and fatness, he puts away his worldly business at an early hour on Saturday evening (whether he regards that evening as holy time or not) that he may prepare his heart for the day of God. In the social prayer meeting, in his family, or in retirement, he

spends the evening in religious duties. He awakes at an early hour of the Sabbath, and enters with delight on the solemn duties of the day. His worldly business and cares are forgotten. Yea, in prayer, in meditation, in reading the word of God, in the duties and privileges of the sanctuary, in the sabbath school, or in some other field of benevolent exertion, he finds a blessed release from his worldly cares. In earnest prayer he wrestles with God in his closet, that His glory may be seen in the sanctuary; and remembering that his minister is but a man, and has peculiar temptations to forget his solemn responsibility, and the awful danger of impenitent souls, he makes him a special subject of prayer. As he passes along to the house of God, his heart is raised in humble application for the presence of Christ and the Holy Spirit; and while he sits in the place of prayer, and feasts on the beauties of his Father's house, he prays without ceasing, and longs and expects to have sinners awakened and converted to God. His dwelling, if he has a family, is still and solemn.

All are made to feel that it is a sacred day; and as no cooking or other unnecessary business is going on, all the domestics and other members of the family, are allowed to spend the whole day if they will in religious duties.

So sweet is the day that its closing hours come upon him with unwonted haste; and he is grieved at the necessity of leaving the holy mount where he would gladly make his tabernacle, to descend again and mingle in worldly scenes. Thus are his Sabbaths spent. They leave a holy influence which is felt through the week, and from Sabbath to Sabbath, a regular advance is made in business, in the way to an eternal Sabbath.

Often does he exclaim,

"How sweet a sabbath thus to spend
In hope of one that ne'er shall end."

But he who has left his first love, finds no holy refreshing on the Sabbath. The day is openly disregarded by him, and much of it spent in secular occupations and worldly thoughts and conversation, and light reading; or else it is spent in sloth and complete waste of time. Or if he has too much conscience not to maintain the outward observance of the day, it is a tedious day to him, and he is glad when it is over. Duties once a delight, are now a task. If the day is thought of in the week at all, it is rather with an instinctive dread of its approach, than with a longing of soul for its holy rest. Filled with the cares of life, or occupied by its vanities, he is buried in the world until a late hour on Saturday evening, and has no time to prepare for the solemn duties of the day. He retires on Saturday night wearied with the business of the week, sleeps an hour later on Sabbath morning than on other days, and rises with no feelings of devotion. The morning is thus cut short, and he finds but little time, and still less desire to pour out his heart in prayer to God.

If he goes to the sanctuary, it is with no pantings after God, no holy aspirations, no wrestling prayer, in which he could once cry out with the Psalmist, "My soul thirsteth for thee, to see thy power and thy glory so as I have seen thee in the sanctuary." In this state of mind he receives no blessing on his soul. Perhaps he even profanely composes himself to sleep in the very courts of the Lord; thus instead of presenting the living sacrifice of a humble praying heart, he lays down a lifeless body before God, over which the minister might as well preach a funeral sermon.

Or if he is fond of preaching as an intellectual entertainment, he may listen to the sermon with attention, and make it a subject of praise or censure as he retires from the place; but it leads him to no resolutions to lead a new and holy life; it prepares him for the performance of no religious duty; it awakens no solicitude for souls who are plunging into hell. It does not drive him to his closet, or to his forsaken God. It may be he complains that his minister is dull and lifeless; and per-

haps he is so, as bad as his hearer; but there is no wonder, he does not pray for him; and if his brethren are like himself, they would break down the spirit of any minister.

So little has he of the spirit of the Sabbath that his worldly business intrudes into his mind through the day. In his family is found but little if any of the solemn stillness of the day of rest. Cooking and other secular business always keeps some occupied, and prevents their attendance in the house of God; and at an early hour in the evening (or afternoon) they are allowed to make or receive visits, or walk the streets happy that the tedious day is gone, and its feeble restraints removed.

Thus are his Sabbaths now spent, and he retires at an earlier hour than on other evenings that he may prepare by rest for the toils and cares of another week. His God is robbed at both ends of the day; or rather, his own soul is robbed of that precious time, and of opportunities which should ripen and prepare it for the service and enjoyment of God here, and for an eternal Sabbath in Heaven. No wonder such a person finds no spiritual enjoyment on the sabbath or through the week; no wonder that he gets no holy influence from this blessed day to carry with him into his daily business; no wonder that he does not grow in grace. How is it possible he should? That blessed day so sacred in its design, so holy in its tendency where it is rightly observed, is despised and profaned. What wonderful forbearance in the Almighty that a soul in such a state is not cut down as a dry and withered branch, fit only for the burning and cast out to where

"That lone land of deep despair,
No Sabbath's blessed light shall rise."

Dear reader, is this your portrait that I have drawn? Do its dark and guilty features correspond with those of your soul? Oh, then fear, and tremble, and repent, and do your first works lest you be cut off and perish in your sin as an apostate from God.

T. A. J.

SCOTT'S FAMILY BIBLE.

Messrs. Collins and Hannay, Pearl-street, New-York, have just published a beautiful edition of Scott's Family Bible in three volumes. The goodness of the paper, the clearness of the type, and the reduced price of this edition, entitle it to the immediate attention of all the trade and of every one who prefers Scott's commentary to the other commentaries now extant.

We have seen some of this edition which cost only seven dollars. The first editions printed in this country generally sold at about twenty dollars a copy. The price of this new edition containing precisely the same amount of matter as the former editions, in smaller compass, with a Concordance, and yet with sufficient clearness and distinctness of type to render reading easy to the aged,—will recommend it to the most economical.

THE APPEAL ANSWERED.—We have just received the following with the amount mentioned:

"I am a young man. I earn my bread by the sweat of my brow. *I am worth just five dollars* clear of the world, as I have just found out, by counting. Now, gentlemen, I cannot sleep in peace, until I have sent you one half of my sum total, for the benefit of that self denying philanthropist, Rev. J. R. McDowALL. Yes—he shall have *half my loaf*. It has grieved me to the heart to learn, as I have, from your paper, that he is actually suffering for the necessities of life, while wearing himself out in striving to save the lost. I know, Sirs, that the virtuous part of the community will not let such a man suffer. Yours,
Gen. of Temp. A YOUNG FARMER.

WAITING.

But this affair of waiting. For what must we wait? For the help of God. How long must we wait? Till God is ready to help us. And when is God ready to help us. "Behold I stand at the door and knock." "If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!" Such is the readiness of God; and it is unchangeable readiness—not one thing to-day, another to-morrow. What a condition we should be in, if what the Bible says of God were true only on certain days, while those days are not named! And yet, multitudes feel and act as if this were the case; and this state of feeling has been too much favored by an error in preaching, greater than that to which our correspondent adverts. Let us banish it. Let us think what God is. Let us contemplate him as "manifest in the flesh." This will lead us into no misapprehension of his character; for Christ said, "he that hath seen me hath seen my Father." Think, with what interest he regards the salvation of sinners. He is "the same yesterday, to-day, and forever." And suppose you are as dependent as language can express, on such a being as this. Is it hard? Are you unwilling to be so? Do you complain because he said, "without me, ye can do nothing?" Do you wish to do anything without him? Do you wish for any ability, but that of knowing your utter weakness, and falling at once into his almighty arms? Would you if you could do anything independently of God? Would you esteem it a privilege to say, even that you have thus fallen, or been willing to fall, into his arms, without his aid? No. While you think what God is, and always is, towards you, you can feel no difficulties about the possibility of salvation, or about the possibility of beginning to serve him now. If we had a different God, such as many seem to believe in,—a God who was willing to aid sinners now and then—a God concerning whom we must tell the conscious sinner, that he must strive, for perhaps God is now ready to aid him—a God whom a sinner might easily desire to begin to serve without delay, and it might still be doubtful whether God were then ready to aid him, if we had such a God, the case would be very different, and we might need, we know not what "springs" of actions in ourselves, to make any thing our duty. If it were only at times, and unpredicted times too, that God is ready to impart sanctifying grace, we cannot tell what would be truth or duty. Perhaps it would be our wisdom to wait for some sign from heaven, visible to the eye, or sensible to the inward feelings, and the time has come for us to arise and commence his service. But now we have the visible sign from heaven; in the Bible and the inward, sensible sight, in that idea of God which conscience requires us to entertain, both calling on us to arise now without delay, and commence his service,—not by our own strength, but by the aid of him, thro' whose strength we "can do all things."

But can the sinner, at any moment whatever, accept the grace of God? We answer, by the grace of God he can, but not otherwise. We do not hold to an ability in man, by the use of which, without the aid of divine grace, he may "run" after that grace and find it. If one says, 'the grace of God is ready for my acceptance, and I will, by my own strength, take hold of it and be saved,' he will fail; for he seeks to take hold of divine grace with the heart of a rebel. But by the grace of God, because God is gracious, unchangeably gracious, it is unchangeably possible for such creatures as men are while in a state of probation, to cast themselves upon the grace of God in Jesus Christ, and find pardon and spiritual and eternal life.—*Fl. Chron.*

READING.

There is danger that in reading much we think but little; and the best way of disciplining young minds

to derive the greatest amount of benefit from books is to accustom them to read with care, and to make a practical use of the information they acquire. The old fashion of estimating the mind of a child by the quantity retained in the memory is exploded, and children are now encouraged to think, compare, reflect and judge. A really good library book should be loaned to a reader a time sufficiently long for a careful perusal. It is well to fix a definite time within which the exchange of a book shall be allowed. If a new volume is promised on the return of the one first taken, young readers will hurry through a book for the sake of exchanging it. It is an important part of a teacher's duty to show learners how a book should be read; how its important portions should be distinguished and remembered; how instruction is to be drawn from it; in short, what the use of the book is. To give out Sunday school books merely for entertainment, and to draw children to school, or to retain them there, is an abuse of a blessing. They are adapted to do them an important service; to train their minds; to affect their hearts; to lead them to the Bible and to God. But this purpose children often overlook in the interest of the narrative, or in their anxiety to accomplish in the shortest space the reading of the whole book. All books do not explain themselves. It is well to leave something for the exercise of the minds of the readers and to practice them in study. A friend is of great use to new readers in these respects, and may greatly increase the value of a book to them. A teacher's task is but begun when he has taught the art of reading and given matter to be read. The understanding often needs guidance and assistance; as even the disciples of our Lord had frequently to ask him to explain to them his simplest parables. "One devout thought," said Archbishop Leighton, looking at his Library, "is worth them all." So we may not only say of the reading of all devout Christians, but when we put a book into the hands of a pupil, our desire should be that it may be the means of conveying some sacred truth to his conscience; and that whilst its external form engages attention, the great purpose may be effected of moving his heart.

There should be more prayer for the success of Sunday school libraries, and for religious reading. How many thousands are awakened to a sense of their condition by the tract, the Sabbath school book, the homely volume of practical religion! How many parents open no book but such as their children bring from the library! This subject should be remembered at the monthly concert and in private, and the guidance of Divine wisdom be implored for all those who are concerned in preparing and circulating these rapid and powerful agents.—*S. S. Jour.*

DR. BEECHER.—This distinguished brother is now on his way to Cincinnati. In years past he has sounded his voice like a trumpet, through the land, on the necessity of preparing some thousands of pious young men for preaching the gospel to our rapidly increasing towns, villages and population, by giving them the requisite literary and religious education; he is now proving the sincerity of his past preaching and writing. With a numerous family he has plucked himself away from the most endearing relations in Boston; and is about to enter upon the arduous duties of president and professor in the Lane Seminary, while he expects to perform the duties of the pastoral office to one of the churches in Cincinnati. He is one of those men of God who is not destined to rust out; one of those men who meet with continual rubs from the ungodly; but like polished steel he shines brighter and brighter. May the Lord speed him on his way. *Philadelphia.*

The following is a copy of the second tract which has been adopted by the Revival Tract Society.

PLAIN CONVERSATION,

OR THE TRUTH SO HONESTLY TOLD THAT SINNERS CANNOT DENY IT.

Truth. Are you an impenitent sinner, or which is the same thing, an unbeliever?

Sinner. I don't know; I suppose I am.

Truth. Do you suppose you are a Christian?

Sinner. No. I know I am not.

Truth. Then you are an unbeliever, for none but Christians are believers.

What do you think will become of unbelievers?

Sinner. I don't know.

The bible says, "He that believeth not, shall be damned." Mark xvi. 16. "And he that believeth not, shall not see life, but the wrath of God abideth on him." And also that "the unbelieving shall be cast into the lake of fire."—Rev. xxi. 7.

Truth. How long have you been an unbeliever?

Sinner. All my life time, I suppose.

Truth. What is the duty of unbelievers?

Sinner. The bible says, "Believe on the Lord Jesus Christ;" "Repent and be converted."—Acts xvi. 31; and iii. 19.

Truth. Do you mean to do this?

Sinner. Yes. I hope I shall repent and become a Christian before I die.

Truth. When? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Sinner. I don't know when. I hope I shall some time or other.

Truth. You hope. What does God say about the hope of the wicked? "Their hope shall be as the giving up of the ghost." Job xi. 20. Others like you, have hoped, but are now where there is no hope.

Sinner. But I must wait God's time.

Truth. Does the bible tell you to wait God's time? The bible contains no such commandment.

But will you repent when God's time comes?

Sinner. Certainly I will.

Truth. Then I have your word for it; if you are honest, you will repent now. "Behold," says God, "now is the accepted time, behold now is the day of salvation." 2 Cor. vi. 2. "God now commandeth all men every where to repent."—Acts xvii. 30. "Acquaint now thyself with him and be at peace." Job xxii. 31.

Sinner. But I must have time to repent. This is not the work of a moment. You give me no time.

Truth. I give you as much time as God gives. How long have you lived? Have you not had time enough? How much time do you want?

Sinner. I can't repent. I would if I could.

Truth. You say you cannot repent; will you now step aside and fall down on your knees, and say, "O Lord thou hast commanded me to repent, but thou knowest I cannot."

Sinner. I don't like to make such a prayer.

Truth. Why? you say you cannot repent.—Are you more afraid to tell God the truth, than you are the minister or christian who urges you to repent?

Shall I tell you why? Because you know it is false, and would be such an abominable prayer, that you would have cause to tremble. This is the true reason. You say "you would repent if you could." Have

you confessed your sins to God with a broken heart. and resolved to forsake them. Have you done all that you could do, this very day, to save your soul?

Sinner. No, I suppose not; indeed I know I have not done all that I might have done. But I have been trying to do something.

Truth. If, as you say, you have not done what you could do, (and you never spoke a truer thing) then do not add to your sins, by saying, "I would repent if I could;" for you know that "all liars shall have their part in the lake which burneth with fire and brimstone." And do not deceive others and destroy yourself, by saying, that you are trying to repent.

Suppose, (if there is any meaning in the supposition,) that you did try? Is this required in any part of the word of God? Does God command you to try to repent? You might, as you say, try to repent, until you are a "hundred years old and then die accursed."

Sinner. But I must keep on trying or I can't be saved.

Truth. Suppose your house was on fire over your head, and you should only say, "I'll try to get out," and should sit still, or make a faint effort and fall into the fire, would that save you? Now God says, repent, and not try to repent. Remember that nothing but repenting can save you.

Do you yet say, you cannot repent, will you hear Jesus Christ declare what can and shall be done? "Except ye repent ye shall all likewise perish." Luke xiii. x. 5.

Sinner. But I hope I do repent, for I never did any thing wrong but I was sorry for it.

Truth. Another lying refuge. You have all along admitted that you had not repented, but now when your wicked excuses are swept away by the truth, you contradict yourself by saying you do repent. How do you repent? Does your repentance lead you to confess your sins, and hate them and forsake them?

Sinner. No I suppose not; for then I should be a Christian.

Truth. If not, then what you call repentance needs to be repented of, for it is no better than the repentance of Judas, the son of perdition, who was lost.

Sinner. But I can't repent unless I am convicted; I must wait to be convicted.

Truth. Does God say wait to be convicted, and then repent? or does he command you to repent now? do you think that all who are convicted repent? Did Pharaoh, and Belshazzar, and Felix, repent?

There are multitudes of others, who were once in an agony of conviction, whose last state is worse than the first. If all convicted sinners repent, then sinners in hell will repent; for they are more pungently convicted there than you will ever be here. The reason why they "gnaw their tongues for pain and blaspheme the God of heaven," is because God's law convicts and torments them there, just as it does sinners here, only to an infinitely greater degree.

Suppose God should convict you, what would you do?

Sinner. I would repent.

Truth. Were you never convicted?

Sinner. I don't know but I have been. Yes, I have been.

Truth. Why did you not repent then?

Sinner. Because I was not convicted enough.

Truth. Now, dying sinner, let me honestly tell you, in the name of God, and for your soul's sake, *this is a delusion* of the devil. Instead of repenting when convicted, the more you have been convicted the more you have rebelled. Should God convict you as deeply as Judas was convicted or the king of Babylon, whose convictions caused his knees to smite together on that very night he went down to hell, you have reason to fear that instead of repenting you would blaspheme.

Sinner. Well, I don't know what more to say.—As soon as I name an excuse you take it away. I now feel that my excuses are all gone.

Truth. What a fearful state you have brought yourself into! You have tried to shake off your accountability to God, by denying your ability to repent of your sins. You have made *contradictory* excuses for your conduct. You have equivocated in answering the simplest questions. You have *pretended* that you were waiting God's time, and waiting for conviction, that you might repent, when you know that God's time is the present, and know also that you would not repent, and turn to God.

Sinner. I see my awful situation. My soul I fear is lost for ever. Oh! what shall I do to be saved?

Truth. I will now honestly tell you what to do. Fall on your knees immediately and repent and believe in the Lord Jesus Christ. Pray God for *Christ's sake only*, to forgive your wickedness, "for I perceive thou art in the gall of bitterness and in the bond of iniquity, and thy heart is not right in the sight of God."

What thou doest, do quickly!

Revivals.

From the American Revivalist.

PROTRACTED MEETING AND REVIVAL

At Lyons, Wayne Co. N. Y.

Mr. Editor—It will give you pleasure to learn that a revival or a very peculiarly interesting character is now in rapid progress in this village.

A protracted meeting commenced in the Presbyterian church on the 5th ult. and continued nearly a fortnight. The Holy Ghost descended in a very powerful manner and many sinners were hopefully converted. Among this happy number were ten or twelve young men, under the age of twenty two years. They are all associated in prayer, more or less daily; and give the most convincing evidence to all, that they are constantly overwhelmed with the power of the Holy Ghost.

It is impossible to describe to you the anxiety they manifest for the salvation of sinners in this village; especially, for that of their former companions. In prayer they agonize and plead till they are literally exhausted; that these dear friends may be brought to participate with them in Christ's love.

Nor can I tell you with what tenderness and pleading and tears, they go to them and press them to "escape from the wrath to come."—The effect of such preaching, as you may well suppose, is very great, and cannot be resisted.

Sinners of all classes are astonished; many of them tremble, and with much anxiety crowd into religious meetings. In the relation of the experience, which these youth gave to the church, I noticed particularly, the exceeding bitterness of feeling which they at first entertained against the appointment of this protracted meeting. Still they could not resist the motives to attend it; their feelings revolted at the idea of rising to

be prayed for; and yet they could not but rise up when the invitation was given; those who did arise, were soon, if not at the instant, brought into the wonders of a new world, where Christ was found in all his excellency.

I could not but notice further, their direct allusion to the instrumentality a pious and devoted young member of the church, who had long been moved with compassion for perishing sinners in this place. In his zeal to do what he could for their salvation, he opened his room as a place of prayer. Through his affectionate influence, these youths one after another, were prevailed upon to come into this place of prayer. But they could not leave it unmoved. In this room some were deeply convicted of sin; and here, some of them were brought to give up their controversy with God. This is the room alluded to above, where these young brothers are daily united in the agony of prayer.

Surely, a little corner in a blacksmith's shop was never before so dear to young merchants and other respectable young men; and surely there never was a temple in which God was more sincerely worshipped.

Just before the close of this protracted meeting, the Baptists from the north part of this town, and the adjacent parts ofodus, came into the village, and commenced a similar meeting, and continued it about a week. I understand the meeting resulted in the hopeful conversion of three or four persons.

At the close of this the Methodists commenced a similar meeting in their own society, and continued it till last evening. During this last meeting, the excitement continued to increase, and numbers have been converted almost daily.

A feeling of deep and awful solemnity now pervades this whole village and vicinity, in consequence of which the Presbyterians will this day recommence the meeting, and continue it as long as shall be thought expedient.

God's people here are truly awake, and confidently expect a still greater blessing. It is a solemn, and as my brethren frequently express themselves, a tremendous time in Lyons.

We ask God's people every where to pray for us. And we ask them likewise to rejoice with us; and may the boundless mercy and the sovereign grace of God be praised forever.

I may hereafter send you further notice of the results of this continued meeting. I would only remark farther at present, that during the three first days of the meeting in the Presbyterian society, no minister was invited from abroad to preach, and but one afterwards.

It was emphatically a church prayer meeting. The feeling in the church was, that ministers could do nothing, unless professors were first broken down and thoroughly humbled. It was well recollected, that in our protracted meeting last year, fifteen able and powerful ministers had been employed, and they all preached faithfully. The meeting lasted six days; and it has not to my knowledge been ascertained that there was a single hopeful conversion. The members of the church now begun to feel that before God could convert sinners, they themselves must do something other than sit down and calmly speculate upon the performances of ministers. They felt that the blame rested on them; and they were willing to humble themselves before God. I trust they have in some measure recently done it; and God begins now to work. They are struggling to come directly to God, instead of to the ministers for the salvation of sinners. It is clear to my mind that protracted meetings would never prove to be barren, if the church would first take a suitable scourge and enter with it into their own hearts, and "drive out the buyers and sellers," the world and the devil.

Mr. Editor, a great deal has of late been said, and that publicly, by great and good men, whom I love

against the propriety of "anxious seats"—"rising to be prayed for"—"females praying in public," &c. I have never gone into contest with them about their opinion concerning these things. I shall not now—I believe I never shall. But this I hope I shall be permitted to say, that if those brothers had taken their observation from the post my Master has permitted me to occupy in this place for seven or eight years, and especially for the two last, I believe they would be prepared to admit that, though they are not perfectly satisfied with the adoption of the measures, yet they would speak against them with great reserve, lest they should at length be found to speak against the Holy Ghost.

During the last year, 106 members were added to this church, most of whom came more or less within the influence of these new measures, which were adopted in addition to the usual means, viz: the exhibition of truth, bible classes, Sabbath schools, visiting from house to house, &c.

These converts, with perhaps an exception or two, adorn their profession still. I am a New England man. I came here I hope with some of the good feelings of that beloved people, but notwithstanding, I will lay my hand on my mouth, before I will venture to come out against measures which God has so evidently blessed before my eyes, even though they had not been adopted or thought of in that goodly land of my fathers.

Yours as above,

L. H.

Lyons, Nov. 5, 1832.

[From the Connecticut Observer.]

REVIVAL IN WESTMINSTER, CON.

The church in this place had been for several years rent by a controversy which arose upon the settlement of their late pastor, Rev. Israel G. Rose; and was carried on with much heat and acrimony, extending its baneful influence throughout the society, and prostrating in its unhappy progress not only religion, but all the kind feelings of the soul. At length, after a contest of seven years, Mr. Rose was dismissed. This event happened in the month of Oct. 1831. Shortly after, the Rev. Otis Catlin was employed, and labored with much fidelity for the space of nearly seven months. Such however was the bitterness of party feeling at this time, that his unremitting exertions did not effect a reconciliation. His labors however evidently resulted in much good. During his ministrations, twenty-one were added to the church by profession, and two by letter; and the heaven of the truth dispensed by him continued to operate upon the minds of the people, and apparently contributed in no small degree to prepare the way for the glorious revival that followed. After his departure in May the pulpit was left vacant most of the time until the second Sabbath in July, when I commenced my labors in this place. Meantime the society was visited by Rev. Charles P. Grosvenor, the Sabbath School Agent. Though the blessing of God on his labors, a vigorous effort was made in behalf of the Sabbath School, in which both parties united, resulting in a great addition to its numbers. This should be regarded as one of the most important steps preparatory to the settlement of difficulties which followed; for when brethren who have differed so far as to be unable to worship God in the same temple; (as was the case here,) can be persuaded to labor together in the same vineyard, the morning of peace has begun to dawn. At this juncture, it fell to my lot to commence my ministry among them. Party excitement seemed to have spent its force, and to have left the church, though not reconciled, yet fatigued with the contest and desirous of peace. In addition to this, many devoted Christians had been for months sighing over the desolations and abominations of the church. After laboring in this state of things for nearly two months, the church was prevailed upon to appoint a protracted meeting. Strenuous efforts

were now made to effect a settlement of difficulties. For this purpose a written form of confession and forgiveness was adopted, by vote of the church, and presented to every individual member. Ninety-three of the church signed it; the remainder, perhaps seventeen or twenty, refused. One principal objection was, that this confession implied that all parties had been equally in fault, a confession which they were not prepared to make. They also, (at least some of them,) objected to the public reading of this document, upon the ground that it would disgrace them in the eyes of the world. In hopes of gaining these brethren, this point was waived; and it was agreed that the confession with the names annexed should be read before the church alone. This step, considering the publicity, and bitterness of the controversy, was considered by many as displeasing to God. No more names however were obtained, and in this situation of affairs, the meeting began on the fourth day of September, 1832. The attendance was good, the preaching plain and pungent, the assembly sober, with some inquirers; but there was evidently a hindrance to the progress of the work of God. The Almighty Spirit, penetrating the bosom of his people, as a convicer of sin, pointed out with awful clearness, what this hindrance was. At length, after the meeting had been continued four days with little success, the hearts of the church began to yield under the most awful apprehension of his hot displeasure against them for refusing to glorify his name by a public confession of their sins. That night was one of great distress, and of bitter repentance. The Holy Ghost seemed to encircle each of his children with his immediate presence; they saw his awful holiness; his voice was that of terrible rebuke, under which their hearts broke, and they were made "willing in the day of his power." On Saturday morning, as soon as it was light, the brethren were abroad laboring with an energy which nothing but the Holy Ghost could have imparted to them, with those who yet refused to humble themselves, and their labors were crowned with surprising success. As soon as the congregation were assembled for prayer before morning service, one brother arose and confessed his sins; he was followed by another of the opposite party, (one who had refused to sign the paper or vote for the meeting;) and he again by others. There was a mellowness, a frankness, and a sincerity in the confessions, which evinced a broken heart, and entirely melted the audience. In the afternoon, the whole church being assembled in the house of God, a confession was made in their name by one appointed for the purpose, to which they all signified their assent, by rising up in the presence of the congregation. They then united in singing the hymn which commences with these words,

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil his word."

The whole house seemed to be filled with the fragrance of divine love. Sinners looked on with astonishment, and were constrained to testify, "This is the finger of God."—From this time to the close of the meeting, which continued nine days, the work of God progressed with power.

The results of this meeting, if its influence simply on the church be considered, are most glorious. All who have been acquainted with their history for the last eight years, have unanimously testified that they never witnessed a more striking display of the power of the Holy Ghost.

Upwards of fifty individuals, (exclusive of the members of the Sabbath School, numbers of whom we trust have tasted that the Lord is gracious,) have expressed hope of an interest in Christ. Of these however, several had before been entertaining hope, but owing to the unhappy state of the church, and to oth-

er circumstances, they had not made a profession of religion. Ten or twelve family altars have been erected, three of them by old professors. I ought to add that we derived great assistance from two lay brethren, who labored with us incessantly day and night, with abundant success.

On the first Sabbath in November, twenty-seven presented themselves before God's altar, and entered into solemn covenant with him. Of these an unusually large number were advanced in life. Here was seen the aged mother, bent with years, who by reason of strength had exceeded fourscore; by her side was her son, a man past the meridian of life; and next to him his daughter, all solemnly dedicating themselves to God in one company. This accession is addition to those added under Mr. Catlin's ministrations and one under my own, on a previous occasion, makes forty-nine by profession, and two by letter, since the first of January last.

It gives me pleasure also to add, that in the matter of religious charities they are, to use the expression of their delegate in consociation, "*looking up*,"—more having been contributed in this, than in any previous year. On this point however, there is still room for improvement. The cause of temperance also has made no little progress, though it yet suffers greatly for want of the co-operation of some of the members in the church. As these individuals are not in the habit of attending temperance meetings, I fear they will still continue to withhold their influence from this all important cause. The national circular has been distributed to every family in the society.

Quite recently the monthly distribution of tracts has also been commenced; and a Bible Class for adults established, in addition to two for the young before existing, with encouraging prospects of success.

E. P. BARROWS, Jr.

PROTRACTED MEETING IN S. CAROLINA.

We learn that at a protracted meeting in Cane Creek Church, under the pastoral care of the Rev. Jephtha Harrison, held on the 18th to 23d of October inclusive, not less than seventy expressed the hope that they had passed from death to life. Of this number, twenty-one have already been received into the Presbyterian Church. Some have united with the Methodist, and some with the Baptist Church. The blessing which has resulted from this meeting, is not confined, we trust, to the number who have become hopeful subjects of grace. The children of God have been greatly revived and refreshed; the good seed of the word which has been sown, will take root downward and bear fruit upward in many a heart. The harmonious labors of brethren of different denominations have removed, in part, the stumbling block resulting from one saying, "I am of Paul, and another, I am of Apollos." And here we would remark, that one distinguishing feature of the protracted meetings which have been held this season, as far as they have come to our knowledge, is the complete blending together of hearts—a union of Christians, who, overlooking entirely the peculiarities of their respective creeds and forms of worship, have met together at the foot of the Cross with one soul—determined to know nothing but Jesus Christ and him crucified. Is not this, we would ask, in perfect correspondence with prophetic declaration which describes the watchmen of Zion as *seeing eye to eye*? And is it not a feature of the times of peculiar beauty and loveliness? May God perfect the union which has been so happily begun, and cause the several detachments in the great army of the Lord Jesus Christ to feel and act in the spirit of that Apostle who recognized for the whole body of the church, only "one Faith, one Lord, one Baptism."—*Charleston Observer*.

IN VERMONT.

Extracts of a letter from Rev. E. B. Baxter, to the Editors of the Vermont Chronicle, dated Berlin, Nov. 13, 1832.

MORRISTOWN.—According to an engagement made some six or eight months since, I attended a protracted meeting in Morristown, which commenced October 17th.

The second day of the meeting, Thursday, was stormy, but the meeting was better attended. In the afternoon there was opportunity given for personal confession, and the afternoon was spent in that way, I think, very profitably. The Lord evidently poured out upon his people a deep feeling of contrition.—The meeting was closed by a general confession by Christians on their knees in the broad aisle, when several appropriate prayers were offered for the church. The evening meetings generally were more interesting.

Friday was the last day that I attended. The house appeared to me, through the day, like the valley where Jacob had his heavenly vision—"How dreadful is this place!" I trust that I did feel in some measure, that the Spirit of the Lord was upon me, by which I trust I was moved to preach to impenitent sinners. There were, however, but few of this character present. Satan has learned, from the results of Christian effort in protracted meetings, that it is ruinous to his interests to risk his subjects in a place so near the mercy seat. But, thanks be to God, there were some,—some, too, who felt that it was high time to *repent*. Near the close of the meeting, when I called up those who were anxious about their souls, I saw an aged man, bending under the weight, probably, of more than three score years and ten, who said, "Pray for me, an old, impenitent sinner." Report says he has since indulged hope that he is snatched as a brand from the burning at this late hour—I had almost said, at *half past eleven*.

On the evening of this day, where I attended meeting, was one of the most solemn and interesting meetings I ever attended. When I left, with a brother who accompanied me, we felt and talked that there was evidently a work of grace commenced in that place, which promised a general blessing, if the Holy Ghost was not resisted and grieved away. I have not heard any thing definite from there since.—A general rumor says, that sectarianism has entered, and is spreading desolation and death there. Lord, "forgive them. They know not what they do."—When will Christians exemplify the spirit of their Master, and sacrifice party interests on the altar of love to God and to undying souls! He came, not to do *his own will*, but the will of him that sent him.

WORCESTER.—The next week, Tuesday, Oct. 23, I went to Worcester. Rev. Jonathan Kinney, of Plainfield, preaches there one half of the time on the Sabbath. He and myself were the only ministers that attended this meeting. There were several very active and efficient lay brethren from the adjacent towns. The meeting commenced on Wednesday, and continued till Sabbath night. There was nothing characteristic of the special influence of the Holy Spirit till the third day, when, I trust, the Lord made the church sensible of an error into which they, like

too many Christians, had fallen,—that they were very well prepared for those holy convocations, and that, as a matter of course, because the Holy Spirit *had been* poured out in a powerful manner, and sinners *had been* hopefully converted by scores, it would be so again, without using the appropriate means.—May the Great Head of the Church deliver all our churches from this soul-destroying error. The church became much revived. The wavering were established; some who had wandered were reclaimed, and a number were led to cry, "Jesus, thou son of David, have mercy on me." If there were not as many sinners converted to God as at the meeting last year, this meeting has been a means of greatly strengthening the church.

MADISON COUNTY, VA.

In this little village, called Madison, Madison co., Va., is the most remarkable revival I ever knew in all my life. In a few days a great many conversions have taken place. The number I cannot tell. In this village, which is inhabited by two or three hundred persons, Satan is left almost without a friend.—I think there are only two families in which there has not been a conversion. The work is still going on.—Yesterday, brother Welch and myself preached to the people, and four or five received a hope, while others were powerfully convicted of sin. I never saw such a day in all my life. The good work seems to be spreading all through the country. Many have been added to Good Hope Church, six miles from this place. On yesterday, when I invited persons to come forward to be prayed for, they came from all parts of the house in large numbers, and some bowed before the Lord out of the doors upon the ground round about the house.

Using a remark of the citizens, I can say it is the only revival I have ever seen which could not be exaggerated. But let me describe it as I may, could you but come and see, you would say the half had not been told. Men of strong minds, who a few days ago were violently opposed to religion, have now become its warmest advocates. To see little children of ten years of age bowed with the old grey-headed father, is enough to melt the hardest heart. To hear the cries for mercy is enough to soften the feelings of the most obdurate.—*Rel. Herald.*

ROCKBRIDGE CO. VA.

The following letter from Rev. A. B. Davidson, exhibits a brief view of the encouraging results of an interesting revival, witnessed in the congregations under his care during the present season.—*S. R. Tel.*

HADLEY SEAT, NOV. 14, 1882.

Brother Converse,

I am happy to inform you that the power of divine grace is still felt among the people of my charge.—We have had some deeply interesting sacramental meetings during the summer and fall. On last Sabbath we closed a three days' meeting at Oxford. It was a season of great solemnity. The Lord seemed to draw very near to many of his people, and many others who had been halting between two opinions, were brought to say, "*The Lord our God we will serve, and him only will we obey.*" We had the

pleasure to admit to the communion, for the first time, twenty persons, several of whom were members of the Sunday school in that place, and one a teacher.

Since last spring, there have been added to the churches which I serve, upwards of seventy members on examination. Sabbath schools are multiplying among us, and are exerting a very salutary influence over the youth. The cause of temperance is advancing among us, and seems to keep pace with the revival spirit. I hope soon to see the church completely regenerated upon this subject, and that not one of her members will be found willing to show so much countenance to the *foul monster*, as to receive his visits under the character of the *temperate use* of his liquid poison.

With fraternal regard, I am yours, &c.

A. B. DAVIDSON.

BUCKSVILLE, ALA.

We can send you some good news from a far country. The Lord has blessed this part of his vineyard with the out-pouring of his Spirit. The revival commenced at this place at a Baptist camp-meeting, the first meeting of the kind with us. The congregation were solemnly and deeply affected under the first sermon. There have since that time been added to this church, which is known by the name of Ropes Valley Church, one hundred and fifty by baptism. Eight have given in to the church a satisfactory experience, who are not yet baptised. Among this number, are twenty people of color. We have seen baptised on the same occasion eight or ten little boys from eleven to fifteen, and the grey-headed old man of three score years, and of "three score years and ten."—The number of males baptised in this revival is 95, and the number of females 55.—*Zion's Ade.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on Sunday evening, Dec. 2d, Mrs. Fanny Lewis, wife of Addin Lewis, Esq. Mrs. L. has been for several months the subject of insidious and slow disease, flattering her friends with hopes of her restoration, and yet steadily doing its work, till it has carried her away from a husband and family peculiarly afflicted by the bereavement. It may be said of Mrs. L. that she was most esteemed by those who knew her best. Her worth was appreciated in her family, and in the circle of her connections; and there the loss of one so exemplary and so useful in all the relations of life, must long be felt. The grief of the bereaved is alleviated by the thought that the consolations of the gospel which she professed sustained her in sickness and death, and by the hope of an incorruptible inheritance for her above.—*Herald.*

In Charleston, S. C., on the 18th Oct., Mr. William Wheeler, aged 17. His remains were interred in this city on Sunday last.

In this city, on the 26th ult., a child of Mr. George Downs, aged 4 years.

In Branford, on the 18th ult. Wm. A. Cook, aged 11 years.

In Wallingford, on the 25th ult., Mr. Charles Parker, aged 73 years.

In North Guilford, Nathan Chidsey, Esq., in the 76th year of his age.

Of the cholera, on the 3d ult., on board the steam boat Express, on the passage from Louisville to St. Louis, Col. William Macrea, of the 2d regiment U. S. Artillery, aged 65 years, upwards of 41 of which had been passed in the service of his country.

Poetry.

[For the Religious Intelligencer.]

CRY FROM THE CORANNAS.

"Missionaries are going far beyond us, but they come not to us. We have been promised a missionary, but can get none. God has given us plenty of corn, but we are perishing for want of instruction. Our people are dying every day. We have heard there is another life after death, but we know nothing of it."—*Missionary Herald.*

We see our infants fade.—The mother clasps
The enfeebled form, and watches night and day
Its bitter agony, with tears and cries,
But there's a hand more strong than her despair,
That tears it from her bosom. Our young men
Are bold and full of strength, but something comes,
We know not what, and so they droop and die.—
Those whom we lov'd so much,—our gentlest friends,
Who bless our homes, *we come and they are gone.*—
Our mighty chiefs, who in the battle's rage
Tower'd up like Gods, so fearless,—and return'd
So softly,—behold!—they pine away
Like a sick girl,—and so, we lay them down
With the forgotten throng, who dwell in dust.
—They call it death,—and we have faintly heard
By a far echo o'er the distant sea
There was a life beyond it.—*Is it so?*
If there be aught above this mouldering mound
Where we do leave our friends,—if there be hope,
So passing strange, that they should rise again
And we should see them,—we, who mourn them now,
We pray you speak these glorious tidings forth
To our benighted race.—

Ye heaven spread sails
From whom sad Afric wins an angel's gift,—
Pass us not by.—Men of the living God!—
Dispensers of his word!—we stand and shout
To you, in our distress. Fain would we hear
Your wondrous message fully,—that our hearts
May hail its certainty, before we go
Ourselves, to those dark chambers of the dead,
Where everlasting silence seems to reign.

Hartford, Nov. 18, 1832.

L. H. S.

[From the Christian Index.]

"MAN DIES TO LIVE, AND LIVES TO DIE NO MORE."

[BY MRS. DODGE.]

Thy path is dimm'd, Oh life, and there is slung,
A trembling mournful radiance o'er thy track
By that stern sullen power that strides the earth
In mockery of thy reign. Oh, who shall tell
The strength of his dominion, and the groans
Which he has woven with his awful hymn!
Thou art his victim, and the sons of men
Who wrestle with him, yield the conflict up
And own their impotence. The loftiest king

That ever waded to a tyrant's throne
Through seas of human gore; the proudest foe
That ever hoisted banner o'er the fallen
And e'en the wretch who with a fearless arm
Smiles at the fancied form of death, and grasps
The monster in derision,—even they
Cling to Thee wildly, or convulsively,
But with the feebleness of new-born babes
In the last trying hour, and thou art conquered!

Oh, blessed life! Not the full falling shower
On thirsty meadows, nor the gentle breeze
That fans the fainting life, yield such delight,
Such fragrance to the soul as thy dear name;
Thou art the day-star of that silent dream,
Which blends unspoken ecstasy of hope
With the heart's broodings o'er futurity.
Thou art the Sun that lights a pleasant smile
O'er all the little world that man builds up
In his imagination. 'Tis thy form
Adorn'd with strange and shadowy loveliness,
Seen to the earnest gazing of the soul,
That looks far on into the fearless gulf
Of countless, nameless ages,—'tis thy form
That flings a beauty o'er the awful track,
And lights the traveler on with joyous heart
To grasp the precious boon.

On earth, thy name
Is blent with weakness, and an infant's touch
May crumble thee to ruin; but the voice
That bade thee grapple with eternity
Has made the conflict equal; thou shalt reign
In triumph o'er thy enemies; the grave
Shall brighten in thy renovated smile
And bloom into the beauty of that clime
Where death may never enter, nor the blight
Of ruin never fall; thy name is written
On the eternal arcades of the sky,
And man, poor, fainting, trembling man—
Thy old acquaintance in thy day of shame
Shall climb the mighty pillars and engrave
In everlasting characters of light
His history with thine. Then perish earth
With all thy bright illusions. Thou may'st fall
And not a mourner linger near thy tomb
To chant a requiem o'er thy fallen fame.

INNOCENCE AND GUILT.—Innocence in its crudest simplicity has some advantages over the most dexterous and practiced guilt. Equivocal appearances may accidentally attend it in its progress through the world; but the very scrutiny which these appearances will excite, operates in favor of innocence, which is secure the moment it is discovered. But guilt is a poor, helpless, dependent being. Without the alliance of able, diligent, and fortunate fraud, it is inevitably undone. If the guilty culprit be obstinately silent, his silence forms a deadly presumption against him. If he speaks, talking tends to discovery! and his very defense furnishes materials towards his conviction.

NOTICE.

THE regular monthly meeting of the "New-Haven County Temperance Society" will be held at North-Haven, on Tuesday the 18th inst.

H. A. TOMLINSON, Secretary.

Dec. 4.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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